The Apostles' Creed: Origin, History, and Theology

使徒信經：起源、歷史與神學

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I. Introduction / 導論

The Apostles' Creed (*Symbolum Apostolorum*) stands as one of the most ancient and universally recognized statements of Christian faith in the Western Church. Shorter than the Nicene Creed adopted at the Council of Constantinople in 381, it nonetheless presents a thoroughly Trinitarian structure—affirming belief in God the Father, God the Son, and God the Holy Spirit. For nearly two millennia, it has served as a baptismal confession, a catechetical summary, and a liturgical prayer uniting Catholic, Lutheran, Anglican, Presbyterian, Methodist, and many other Western Christian traditions.

使徒信經（*Symbolum Apostolorum*）是西方教會中最古老且最廣泛承認的基督教信仰宣言之一。雖然篇幅短於公元381年君士坦丁堡大公會議所通過的尼西亞信經，但其結構仍具有完整的三位一體架構——確認對聖父上帝、聖子上帝和聖靈上帝的信仰。近兩千年來，它一直作為洗禮告白、教理問答摘要及禮儀禱文，將天主教、路德宗、聖公宗、長老宗、循道宗及眾多其他西方基督教傳統聯結在一起。

II. The Legend of Origin / 起源的傳說

The Pentecost Legend / 五旬節傳說

Throughout the Middle Ages, it was generally believed that the twelve Apostles, on the day of Pentecost—still under the direct inspiration of the Holy Spirit—jointly composed the Creed, each contributing one of the twelve articles. This legend can be traced to the sixth century. A text

attributed to Pseudo-Augustine (*Migne, Patrologia Latina* XXXIX, 2189) and the work of St. Pirminius (*Migne, P.L.* LXXXIX, 1034) preserve this tradition. Earlier still, around the year 400, a sermon attributed to St. Ambrose observes that the Creed was "pieced together by twelve separate workmen."

整個中世紀時期，人們普遍相信十二使徒在五旬節當天——仍受聖靈直接感動——共同撰寫了信經，每位使徒各貢獻一條信條。此傳說可追溯至第六世紀。偽奧古斯丁的著作（*Migne, Patrologia Latina* XXXIX, 2189）及聖皮爾敏的作品（*Migne, P.L.* LXXXIX, 1034）保存了此傳統。更早之前，約在公元400年，一篇歸屬聖安波羅修的講道中曾提到，信經乃是「由十二位工匠共同拼湊而成」。

The Traditional Attribution / 傳統歸屬

According to various medieval manuscripts (such as Bibliothèque Mazarine ms. 0924, c. 1300), each article was assigned to a specific Apostle:

根據多種中世紀手稿（如馬薩林圖書館 ms. 0924，約公元1300年），每一條信條被歸屬於一位特定的使徒：

1. Peter — *Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae* / 彼得——我信上帝，全能的父，創造天地的主
2. Andrew — *Et in Iesum Christum, Filium eius unicum, Dominum nostrum* / 安德烈——我信耶穌基督，上帝的獨生子，我們的主
3. John — *Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine* / 約翰——因著聖靈感孕，從童貞女馬利亞所生
4. James (son of Zebedee) — *Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus* / 雅各（西庇太之子）——在本丟彼拉多手下受難，被釘十字架，受死，埋葬
5. Thomas — *Descendit ad inferos, tertia die resurrexit a mortuis* / 多馬——降在陰間，第三天從死裡復活
6. James (son of Alphaeus) — *Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis* / 雅各（亞勒腓之子）——升天，坐在全能父上帝的右邊
7. Philip — *Inde venturus est iudicare vivos et mortuos* / 腓力——將來必從那裡降臨，審判活人、死人
8. Bartholomew — *Credo in Spiritum Sanctum* / 巴多羅買——我信聖靈
9. Matthew — *Sanctam Ecclesiam catholicam, sanctorum communionem* / 馬太——我信聖而公之教會，我信聖徒相通
10. Simon the Zealot — *Remissionem peccatorum* / 奮銳黨的西門——我信罪得赦免
11. Jude Thaddaeus — *Carnis resurrectionem* / 猶大達太——我信身體復活
12. Matthias — *Vitam aeternam. Amen.* / 馬提亞——我信永生。阿們。

Debunking the Legend / 傳說之辯偽

Rufinus of Aquileia (c. 400) gave the earliest detailed account, claiming he received it from earlier ages (*tradunt majores nostri*). However, this narrative is considered unhistorical for several reasons: the surprising silence of the New Testament and the Ante-Nicene Fathers on any such composition, the intrinsic improbability of the story, and the fact that the word

symbolum (creed) was not used in this sense until the mid-third century. At the Council of Florence (1431–1449), the Orthodox delegates explicitly challenged the tradition, and the humanist scholar Lorenzo Valla demonstrated its historical untenability. The Roman Catholic Church today does not claim that the text dates back to the Apostles themselves; the Catechism explains that "the Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith."

阿奎萊亞的魯菲努斯（約公元400年）提供了最早的詳細記載，聲稱從先輩處承傳此說（*tradunt majores nostri*）。然而，此敘述因以下原因被認為不具歷史依據：新約聖經與尼西亞前教父對此類組成事件令人驚訝的沉默、故事本身的不合理性，以及「*symbolum*」（信經）一詞直到第三世紀中期才以此含義使用。在佛羅倫斯大公會議（1431-1449年）上，東正教代表明確質疑此傳統，人文主義學者洛倫佐·瓦拉亦論證了其歷史上的站不住腳。今日羅馬天主教會並不主張信經文本可追溯至使徒本身；教理問答解釋說：「使徒信經之所以如此稱呼，是因為它被正確地視為使徒信仰的忠實摘要。」

III. The Real Historical Origin / 真正的歷史起源

The Old Roman Creed (R) / 古羅馬信經 (R)

The Apostles' Creed as we know it developed from the *Old Roman Symbol* (commonly designated "R"), an older Latin creed that existed in Rome by the mid-second century. The earliest known proto-creedal formula is found in the *Testamentum in Galilaea Domini Nostri Iesu Christi*, written between 150 and 180 AD, which states: "[I believe] in the Father almighty, and in Jesus Christ, our Savior; and in the Holy Spirit, the Paraclete, in the holy Church, and in the remission of sins." This formula lacks the detailed Christological section found in later creeds.

我們今日所認識的使徒信經乃是從「古羅馬標記」（通常標記為「R」）發展而來——這是一份在公元二世紀中期已存在於羅馬的較早拉丁信經。目前已知最早的原始信經公式見於《我們的主耶穌基督加利利遺訓》（*Testamentum in Galilaea*），該文件撰寫於公元150至180年之間，內容為：「（我信）全能的父，我信耶穌基督，我們的救主；我信聖靈，保惠師，在聖教會中，及赦罪。」此公式缺乏後來信經中詳細的基督論部分。

Development from Baptismal Practice / 從洗禮實踐中的發展

The Creed originated as a baptismal confession. In the earliest descriptions of baptismal ceremonies, candidates were asked a threefold question corresponding to the Trinitarian formula of Matthew 28:19. Irenaeus (c. 180) and Tertullian (c. 200) in Gaul and North Africa respectively attest to creeds closely resembling the Old Roman form. Tertullian's writings (*De Virginibus Velandis*, *Adversus Praxean*, *De Praescriptione*) preserve fragments of a creed essentially identical to R.

信經起源為洗禮告白。在最早的洗禮儀式描述中，受洗者被問及與馬太福音28:19三位一體公式相應的三重問題。愛任紐（約公元180年）與特土良（約公元200年）分別在高盧和北非見證了與古羅馬形式極為相似的信經。特土良的著作（《論蒙頭的童貞女》、《駁帕拉克西亞》、《論異端的預防》）保存了與R本質上一致的信經片段。

From R to T: The Final Form / 從R到T：最終形式

The text of what we now call the Apostles' Creed (designated "T" for *textus receptus*) was most likely developed in southern Gaul around the mid-fifth century. A creed virtually identical to the current form is recorded by Faustus of Riez. The Old Roman Creed remained the standard liturgical text of the Roman Church through the fourth to seventh centuries, until it was replaced by the "Gallic" version under Charlemagne in the later eighth century, who imposed it throughout his dominions. The earliest complete text of T as we know it appears in the *De singulis libris canonicis scarapsus* of St. Pirminius, written between 710 and 714.

我們今日所稱的使徒信經（標記為「T」，即*textus receptus*，定本）最可能在公元五世紀中期於高盧南部形成。雷斯的法烏斯圖斯記錄了與現行版本幾乎完全相同的信經。古羅馬信經在公元四至七世紀間一直是羅馬教會的標準禮儀文本，直到八世紀後期在查理曼大帝治下被「高盧」版本取代，查理曼將其推行於全部領土。我們所知的T之最早完整文本出現在聖皮爾敏的《逐卷正典摘錄》中，撰寫於公元710至714年之間。

Key Additions from R to T / 從R到T的主要增補

The following elements present in T are absent from R: *Creatorem caeli et terrae* (Creator of heaven and earth); *conceptus* (conceived); *passus* (suffered); *mortuus* (died); *descendit ad inferos* (descended into hell); *catholicam* (catholic); *sanctorum communionem* (communion of saints); and *vitam aeternam* (life everlasting). The phrase *descendit ad inferos* first appeared in the Creed of Aquileia recorded by Rufinus (d. 411) and did not appear again in any creed until about AD 650.

以下出現在T中的元素在R中並不存在：*Creatorem caeli et terrae*（創造天地的主）；*conceptus*（感孕）；*passus*（受難）；*mortuus*（受死）；*descendit ad inferos*（降在陰間）；*catholicam*（公）；*sanctorum communionem*（聖徒相通）；以及*vitam aeternam*（永生）。「*descendit ad inferos*」一語最早出現在魯菲努斯（卒於411年）所記錄的阿奎萊亞信經中，之後直到約公元650年才再次出現於任何信經中。

IV. The Latin Text and Translation / 拉丁文本及翻譯

Symbolum Apostolorum / 使徒信經

LATIN / 拉丁文：

Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae.

Et in Iesum Christum, Filium eius unicum, Dominum nostrum,

qui conceptus est de Spiritu Sancto, natus ex Maria Virgine,

passus sub Pontio Pilato, crucifixus, mortuus, et sepultus,

descendit ad inferos, tertia die resurrexit a mortuis,

ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis,

inde venturus est iudicare vivos et mortuos.

Credo in Spiritum Sanctum,

sanctam Ecclesiam catholicam, sanctorum communionem,

remissionem peccatorum,

carnis resurrectionem,

vitam aeternam. Amen.

ENGLISH TRANSLATION / 英文翻譯 :

I believe in God, the Father almighty, Creator of heaven and earth.

And in Jesus Christ, His only Son, our Lord,

who was conceived by the Holy Spirit, born of the Virgin Mary,

suffered under Pontius Pilate, was crucified, died, and was buried;

He descended into hell; on the third day He rose again from the dead;

He ascended into heaven, and is seated at the right hand of God the Father almighty;

from there He will come to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church, the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and life everlasting. Amen.

中文翻譯（傳統中文版）：

我信上帝，全能的父，創造天地的主。

我信我主耶穌基督，上帝的獨生子；

因著聖靈感孕，從童貞女馬利亞所生；

在本丟彼拉多手下受難，被釘在十字架上，受死，埋葬；

降在陰間；第三天從死裡復活；

升天，坐在全能父上帝的右邊；

將來必從那裡降臨，審判活人、死人。

我信聖靈；

我信聖而公之教會；我信聖徒相通；

我信罪得赦免；

我信身體復活；

我信永生。阿們。

V. Theological Meaning of Each Article with Biblical Support / 各信條之神學意義及聖經依據

Article 1: *Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae*

第一條：我信上帝，全能的父，創造天地的主

Theological Meaning / 神學意義：

This opening article establishes the foundation of Christian monotheism. It affirms that there is one God who is both Father and omnipotent. The title "Father" indicates both God's relation to the Son within the Trinity and His fatherly relation to all creation. "Almighty" (*omnipotens*) declares God's sovereign power over all things. "Creator of heaven and earth" affirms that God is the origin of all that exists—both the visible material world and the invisible spiritual realm.

This article counters ancient Gnostic heresies that separated the Creator from the Supreme God, and affirms the essential goodness of the created order.

此開篇信條確立了基督教一神論的根基。它確認有一位上帝，既是父又是全能者。「父」的稱號既指明上帝在三位一體中與聖子的關係，也指明祂與受造萬物之間的父性關係。「全能」（*omnipotens*）宣告上帝對萬事萬物的主權能力。「創造天地的主」確認上帝是一切存有的根源——包括可見的物質世界與不可見的靈性領域。此信條反駁了古代諾斯底異端將造物主與至高神分離的觀點，並確認受造秩序的本質良善。

Biblical Basis / 聖經根據：

Genesis 1:1 / 創世記 **1:1**

Latin Vulgate / 拉丁武加大譯本：

> *In principio creavit Deus caelum et terram.*

Translation / 翻譯：

> In the beginning God created heaven and earth. 起初，上帝創造天地。

Psalm 88:9 (Vulgate numbering; = Psalm 89:8 in modern Bibles) / 詩篇 **88:9**（武加大編號；即現代聖經中的詩篇**89:8**）

Latin Vulgate / 拉丁武加大譯本：

> *Domine Deus virtutum, quis similis tibi? Potens es, Domine, et veritas tua in circuitu tuo.*

Translation / 翻譯：

> Lord God of hosts, who is like unto You? You are mighty, O Lord, and Your truth is round about You. 耶和華萬軍之上帝啊，誰能像祢？主啊，祢是大能的，祢的信實環繞著祢。

Article 2: *Et in Iesum Christum, Filium eius unicum, Dominum nostrum*

第二條：我信耶穌基督，上帝的獨生子，我們的主

Theological Meaning / 神學意義：

This article confesses Jesus Christ as the unique (*unicus*) Son of God—not one among many sons, but the only-begotten, eternally generated from the Father. "Christ" (*Christus*) is the Greek equivalent of "Messiah" (anointed one), identifying Jesus as the fulfillment of Old Testament prophecy. "Lord" (*Dominus*) is the same title used to translate the divine name YHWH in the

Septuagint, thus implicitly affirming Christ's divinity. The possessive "our" declares the personal relationship believers have with Christ.

此信條告白耶穌基督為上帝獨一無二（*unicus*）的兒子——並非眾子中的一位，而是獨生的、從父永恆受生的。「基督」（*Christus*）是「彌賽亞」（受膏者）的希臘文對等詞，指認耶穌為舊約預言的成全。「主」（*Dominus*）是七十士譯本中用來翻譯神聖名YHWH的同一稱號，因此隱含地確認了基督的神性。「我們的」這一所有格宣告了信徒與基督之間的個人關係。

Biblical Basis / 聖經根據：

John 3:16 / 約翰福音 **3:16**

Latin Vulgate / 拉丁武加大譯本：

> *Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam.*

Translation / 翻譯：

> For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life. 上帝愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的不致滅亡，反得永生。

John 20:28 / 約翰福音 **20:28**

Latin Vulgate / 拉丁武加大譯本：

> *Respondit Thomas, et dixit ei: Dominus meus et Deus meus.*

Translation / 翻譯：

> Thomas answered and said to Him: My Lord and my God. 多馬回答說：我的主！我的上帝！

Article 3: *Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine*

第三條：因著聖靈感孕，從童貞女馬利亞所生

Theological Meaning / 神學意義：

This article affirms the Incarnation—the eternal Son of God took on true human nature. The conception by the Holy Spirit declares that Christ's origin is divine and miraculous, not the result of natural human generation. The Virgin Birth safeguards both Christ's full divinity (conceived by the Spirit) and full humanity (born of a woman). Mary is named specifically, anchoring the

Incarnation in concrete history rather than myth. The phrase also implicitly affirms Christ's sinlessness, as He enters humanity without the ordinary human mode of generation.

此信條確認了道成肉身——上帝永恆的兒子取得了真正的人性。因聖靈感孕宣告基督的來源是神聖而奇蹟性的，非自然人類生殖的結果。童貞女所生既維護了基督完全的神性（因聖靈感孕），又維護了基督完全的人性（從女子所生）。馬利亞被特別指名，將道成肉身錨定在具體的歷史中而非神話。此語也隱含地確認了基督的無罪性，因祂進入人性並非藉由通常的人類生殖方式。

Biblical Basis / 聖經根據：

Luke 1:35 / 路加福音 **1:35**

Latin Vulgate / 拉丁武加大譯本：

> *Et respondens angelus dixit ei: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.*

Translation / 翻譯：

> And the angel answering said to her: The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you. And therefore the Holy One who shall be born of you shall be called the Son of God. 天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你。因此所要生的聖者必稱為上帝的兒子。

Matthew 1:20 / 馬太福音 **1:20**

Latin Vulgate / 拉丁武加大譯本：

> *Quod enim in ea natum est, de Spiritu Sancto est.*

Translation / 翻譯：

> For that which is conceived in her is of the Holy Spirit. 因她所懷的孕是從聖靈來的。

Article 4: *Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus*

第四條：在本丟彼拉多手下受難，被釘在十字架上，受死，埋葬

Theological Meaning / 神學意義：

This article affirms the historical reality of Christ's suffering and death. The naming of Pontius Pilate locates the Passion in specific historical time and place (the Roman prefecture of Judea, c. AD 30-33), distinguishing Christianity from mythological religions. "Suffered" encompasses the totality of Christ's Passion—betrayal, trial, scourging, and agony. "Crucified" names the specific mode of death: the shameful Roman execution reserved for slaves and rebels, through

which God accomplished salvation. "Died" insists on the reality of Christ's death against Docetist heresies claiming He only appeared to die. "Buried" confirms His true death and serves as a transition to the descent and resurrection.

此信條確認了基督受難和死亡的歷史真實性。本丟彼拉多的被指名將受難定位於特定的歷史時間和地點（羅馬統治下的猶太行省，約公元30-33年），使基督教與神話宗教相區別。「受難」涵蓋了基督受難的全部——被出賣、受審訊、被鞭打和痛苦。「被釘十字架」指明了特定的死亡方式：羅馬帝國為奴隸和叛亂者所設的恥辱刑罰，上帝卻藉此成就了救恩。「受死」堅持基督之死的真實性，以反駁幻影說異端聲稱祂只是表面上死亡。「埋葬」確認了祂的真正死亡，並作為通往降在陰間和復活的過渡。

Biblical Basis / 聖經根據：

1 Corinthians 15:3-4 / 哥林多前書 **15:3-4**

Latin Vulgate / 拉丁武加大譯本：

> *Tradidi enim vobis in primis quod et accepi: quoniam Christus mortuus est pro peccatis nostris secundum Scripturas: et quia sepultus est, et quia resurrexit tertia die secundum Scripturas.*

Translation / 翻譯：

> For I delivered to you first of all what I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. 我當日所領受又傳給你們的，第一就是：基督照聖經所說，為我們的罪死了，而且埋葬了，又照聖經所說，第三天復活了。

Article 5: *Descendit ad inferos, tertia die resurrexit a mortuis*

第五條：降在陰間，第三天從死裡復活

Theological Meaning / 神學意義：

"Descended into hell" (*descendit ad inferos*—more accurately "descended to the lower regions" or "to the dead") affirms that Christ truly entered the realm of the dead between His death and resurrection. Theologically, this teaches that Christ's redemptive work extended even to those who had died before His coming. In the patristic tradition, this is often understood as the "Harrowing of Hell"—Christ liberating the righteous dead of the Old Testament era. "Rose again from the dead on the third day" is the central proclamation of Christianity: God vindicated Jesus by raising Him bodily from death, demonstrating His victory over sin, death, and Satan.

「降在陰間」（*descendit ad inferos*——更準確地譯為「降到下面的地方」或「降到死者之處」）確認基督在祂的死亡與復活之間確實進入了死者的境域。在神學上，這教導基督的救贖工作甚至延伸

至在祂降世之前已死去的人。在教父傳統中，這常被理解為「搶掠陰間」——基督釋放舊約時代的義人亡者。「第三天從死裡復活」是基督教的核心宣告：上帝藉著使耶穌從死裡身體復活來為祂申辯，彰顯祂勝過了罪、死亡和撒但。

Biblical Basis / 聖經根據：

1 Peter 3:18-19 / 彼得前書 **3:18-19**

Latin Vulgate / 拉丁武加大譯本：

> *Quia et Christus semel pro peccatis nostris mortuus est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu. In quo et his, qui in carcere erant, spiritibus veniens praedicavit.*

Translation / 翻譯：

> Because Christ also died once for our sins, the just for the unjust, that He might offer us to God, being put to death indeed in the flesh, but brought to life in the spirit. In which also He came and preached to the spirits who were in prison. 因基督也曾一次為罪受苦，義的代替不義的，為要引我們到上帝面前。按著肉體說，祂被治死；按著靈性說，祂復活了。祂藉這靈曾去傳道給那些在監獄裡的靈聽。

Ephesians 4:9-10 / 以弗所書 **4:9-10**

Latin Vulgate / 拉丁武加大譯本：

> *Quod autem ascendit, quid est, nisi quia et descendit primum in inferiores partes terrae? Qui descendit, ipse est et qui ascendit super omnes caelos, ut impleret omnia.*

Translation / 翻譯：

> Now that He ascended, what is it but that He also first descended into the lower parts of the earth? He who descended is the same who ascended above all the heavens, that He might fill all things. 既說升上，豈不是先降在地下嗎？那降下的，就是遠升諸天之上的，為要充滿萬有。

Romans 8:11 / 羅馬書 **8:11**

Latin Vulgate / 拉丁武加大譯本：

> *Quod si Spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis: qui suscitavit Jesum Christum a mortuis, vivificabit et mortalia corpora vestra, propter inhabitantem Spiritum ejus in vobis.*

Translation / 翻譯：

> And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Jesus Christ from the dead shall also bring to life your mortal bodies, because of His Spirit who dwells in you. 然而，叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。

Article 6: *Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis*

第六條：升天，坐在全能父上帝的右邊

Theological Meaning / 神學意義：

The Ascension marks Christ's exaltation to the place of supreme honor and authority. "Ascended into heaven" signifies that Christ's resurrected and glorified body has entered the divine presence, completing His earthly mission. "Seated at the right hand" is a metaphor drawn from ancient royal courts, indicating that Christ now shares fully in divine sovereignty and exercises universal kingship. He is not inactive but reigns, intercedes for His people, and governs all creation. This article assures believers that their human nature, in Christ, has been elevated to the highest dignity.

升天標誌著基督被高舉至至高的尊榮和權柄之位。「升天」意味著基督復活且榮耀的身體進入了神聖的臨在，完成了祂在世的使命。「坐在右邊」是取自古代王宮的隱喻，表明基督現在完全分享神聖的主權並行使普世的王權。祂並非無所作為，而是在掌權、為祂的子民代求，並治理一切受造。此信條向信徒保證，他們的人性在基督裡已被提升至最高的尊嚴。

Biblical Basis / 聖經根據：

Acts 1:9-11 / 使徒行傳 **1:9-11**

Latin Vulgate / 拉丁武加大譯本：

> *Et cum haec dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum. Cumque intuerentur in caelum euntem illum, ecce duo viri astiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in caelum? Hic Jesus, qui assumptus est a vobis in caelum, sic veniet quemadmodum vidistis eum euntem in caelum.*

Translation / 翻譯：

> And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: You men of Galilee, why do you stand looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

說了這話，他們正看的時候，祂就被取上升，有一朵雲彩把祂接去，便看不見祂了。當祂往上去，他們定睛望天的時候，忽然有兩個人身穿白衣站在旁邊，說：加利利人哪，你們為什麼站著望天呢？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。

Mark 16:19 / 馬可福音 **16:19**

Latin Vulgate / 拉丁武加大譯本：

> *Et Dominus quidem Jesus postquam locutus est eis, assumptus est in caelum, et sedet a dextris Dei.*

Translation / 翻譯：

> And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sits at the right hand of God. 主耶穌和他們說完了話，後來被接到天上，坐在上帝的右邊。

Article 7: *Inde venturus est iudicare vivos et mortuos*

第七條：將來必從那裡降臨，審判活人、死人

Theological Meaning / 神學意義：

This article confesses the Christian hope in Christ's Second Coming (*Parousia*). It affirms that history has a goal and a culmination: Christ will return visibly in glory to render final judgment. "The living and the dead" encompasses all of humanity—those alive at His return and those who have died throughout history. No one is beyond the scope of divine justice. This article provides both comfort (God will set all things right) and solemn warning (all must give account). It also affirms Christ's divine prerogative, since in Scripture, judgment belongs to God alone.

此信條告白了基督徒對基督再臨（*Parousia*）的盼望。它確認歷史有其目標和終局：基督將以可見的榮耀再來，施行最終的審判。「活人、死人」涵蓋全人類——在祂再來時仍活著的人以及歷史中已死去的人。沒有人超出神聖公義的範圍。此信條既提供安慰（上帝將使萬事歸正），也帶來嚴肅的警告（所有人都必須交賬）。它也確認了基督的神聖特權，因為在聖經中，審判唯獨屬於上帝。

Biblical Basis / 聖經根據：

Acts 10:42 / 使徒行傳 **10:42**

Latin Vulgate / 拉丁武加大譯本：

> *Et praecepit nobis praedicare populo, et testificari, quia ipse est qui constitutus est a Deo judex vivorum et mortuorum.*

Translation / 翻譯:

> And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be judge of the living and of the dead. 祂吩咐我們傳道給眾人，證明祂是上帝所立定的，要作審判活人死人的主。

2 Timothy 4:1 / 提摩太後書 **4:1**

Latin Vulgate / 拉丁武加大譯本:

> *Testificor coram Deo, et Jesu Christo, qui judicaturus est vivos et mortuos, per adventum ipsius, et regnum ejus.*

Translation / 翻譯:

> I charge you before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom. 我在上帝面前，並在將來審判活人死人的基督耶穌面前，憑著祂的顯現和祂的國度囑咐你。

Article 8: *Credo in Spiritum Sanctum*

第八條:我信聖靈

Theological Meaning / 神學意義:

The third section of the Creed opens with a confession of the Holy Spirit, the Third Person of the Trinity. The repetition of *Credo* ("I believe") marks a new section of the Creed while maintaining continuity with what precedes. The Holy Spirit is the divine Person who proceeds from the Father (and the Son, in Western theology), who inspired the prophets and apostles, who effects sanctification, and who dwells within believers. The Spirit is the agent of all the benefits that follow in the remaining articles—the Church, communion, forgiveness, resurrection, and eternal life.

信經的第三部分以對聖靈——三位一體第三位格——的告白開始。*Credo*(「我信」)的重複標誌信經新的一段，同時與前文保持連貫。聖靈是從父(在西方神學中也從子)而出的神聖位格，祂感動了先知和使徒，祂使人成聖，祂內住在信徒中。聖靈是後續各信條所述一切恩益的施行者——教會、相通、赦免、復活和永生。

Biblical Basis / 聖經根據:

John 14:26 / 約翰福音 **14:26**

Latin Vulgate / 拉丁武加大譯本:

> *Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecumque dixero vobis.*

Translation / 翻譯：

> But the Paraclete, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring all things to your remembrance, whatsoever I shall have said to you. 但保惠師，就是父因我的名所要差來的聖靈，祂要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

John 15:26 / 約翰福音 **15:26**

Latin Vulgate / 拉丁武加大譯本：

> *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me.*

Translation / 翻譯：

> But when the Paraclete comes, whom I will send you from the Father, the Spirit of truth, who proceeds from the Father, He shall give testimony of me. 但我要從父那裡差保惠師來，就是從父出來的真理的聖靈，祂來了就要為我作見證。

Article 9: *Sanctam Ecclesiam catholicam, sanctorum communionem*

第九條：我信聖而公之教會，我信聖徒相通

Theological Meaning / 神學意義：

"Holy" (*sanctam*) indicates that the Church is set apart by God and consecrated to His purposes—not that its members are without sin, but that it is sanctified by Christ and the Spirit. "Catholic" (*catholicam*) means "universal" or "according to the whole"—the Church is not limited to one race, nation, or era but encompasses all believers in all times and places. "The communion of saints" (*sanctorum communionem*) originally indicated fellowship among the living members of the Church (the baptized, the "holy ones"), and was later expanded to include fellowship with the faithful departed and even the sharing in holy things (the sacraments). This article teaches that no Christian exists in isolation; believers share a common life rooted in Christ.

「聖」（*sanctam*）表示教會是被上帝分別為聖、奉獻於祂旨意的——並非指其成員毫無罪惡，而是教會被基督和聖靈所聖化。「公」（*catholicam*）意為「普世的」或「按照整體的」——教會不限於一個種族、民族或時代，而是涵蓋所有時代所有地方的所有信徒。「聖徒相通」（*sanctorum communionem*）最初指教會中活著的成員（受洗者，「聖徒」）之間的團契，後來擴展為包括與已離

世忠信者的團契，甚至包括對聖物（聖禮）的共享。此信條教導沒有基督徒是孤立存在的；信徒共享植根於基督的共同生命。

Biblical Basis / 聖經根據：

Hebrews 12:23 / 希伯來書 **12:23**

Latin Vulgate / 拉丁武加大譯本：

> *Et ecclesiam primitivorum, qui conscripti sunt in caelis, et judicem omnium Deum, et spiritus justorum perfectorum.*

Translation / 翻譯：

> And the church of the firstborn who are written in the heavens, and God the judge of all, and the spirits of the just made perfect. 有名錄在天上諸長子之會所共聚的總會，有審判眾人的上帝，和被成全之義人的靈魂。

Colossians 1:18 / 歌羅西書 **1:18**

Latin Vulgate / 拉丁武加大譯本：

> *Et ipse est caput corporis Ecclesiae, qui est principium, primogenitus ex mortuis: ut sit in omnibus ipse primatum tenens.*

Translation / 翻譯：

> And He is the head of the body, the Church, who is the beginning, the firstborn from the dead, that in all things He may hold the preeminence. 祂也是教會全體之首。祂是元始，是從死裡首先復生的，使祂可以在凡事上居首位。

Article 10: *Remissionem peccatorum*

第十條：我信罪得赦免

Theological Meaning / 神學意義：

This article proclaims the Gospel promise that sins can be truly forgiven. In the context of a baptismal creed, it originally referred to the forgiveness received in baptism—the washing away of all sins committed before entering the Christian community. More broadly, it affirms that God, through Christ's atoning sacrifice, offers genuine and complete pardon to sinners who repent and believe. This forgiveness is not earned by human merit but is a gift of grace. It provides the foundation for Christian assurance and peace of conscience.

此信條宣告福音應許：罪可以被真正赦免。在洗禮信經的脈絡中，它最初指在洗禮中所領受的赦免——洗淨進入基督徒群體之前所犯的一切罪。更廣泛地說，它確認上帝藉基督的贖罪犧牲，向悔改並相信的罪人提供真實而完全的赦免。這赦免不是靠人的功德賺取的，而是恩典的禮物。它為基督徒的確據和良心平安提供了根基。

Biblical Basis / 聖經根據：

Acts 2:38 / 使徒行傳 **2:38**

Latin Vulgate / 拉丁武加大譯本：

> *Petrus vero ad illos: Poenitentiam, inquit, agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum: et accipietis donum Spiritus Sancti.*

Translation / 翻譯：

> But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Spirit. 彼得說：你們各人要悔改，奉耶穌基督的名受洗，叫你們的罪得赦，就必領受所賜的聖靈。

Article 11: *Carnis resurrectionem*

第十一條：我信身體復活

Theological Meaning / 神學意義：

The Creed uses *carnis* (of the flesh/body) rather than a more spiritualized term, deliberately affirming the resurrection of the physical body. This counters Greek philosophical views that regarded matter as evil and hoped only for the immortality of a disembodied soul. Christian hope is not escape from the body but the transformation and glorification of the body. Just as Christ rose bodily, believers will be raised in transformed, glorified bodies. This article affirms the goodness of material creation and God's intention to redeem the whole person—body and soul together.

信經使用*carnis*（肉體的/身體的）而非更屬靈化的用語，刻意確認物質身體的復活。這反駁了希臘哲學視物質為邪惡、僅盼望脫離肉身的靈魂不朽的觀點。基督徒的盼望不是逃離身體，而是身體的變化和榮耀化。正如基督以身體復活，信徒也將以變化過、榮耀的身體復活。此信條確認了物質受造的良善以及上帝救贖全人——靈魂與身體一同——的旨意。

Biblical Basis / 聖經根據：

Romans 8:11 / 羅馬書 **8:11**

Latin Vulgate / 拉丁武加大譯本:

> *Quod si Spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis: qui suscitavit Jesum Christum a mortuis, vivificabit et mortalia corpora vestra, propter inhabitantem Spiritum ejus in vobis.*

Translation / 翻譯:

> And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Jesus Christ from the dead shall also bring to life your mortal bodies, because of His Spirit who dwells in you. 然而，叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。

1 Corinthians 15:42-44 / 哥林多前書 **15:42-44**

Latin Vulgate / 拉丁武加大譯本:

> *Sic et resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in ignobilitate, surget in gloria. Seminatur in infirmitate, surget in virtute. Seminatur corpus animale, surget corpus spiritale.*

Translation / 翻譯:

> So also is the resurrection of the dead. It is sown in corruption; it shall rise in incorruption. It is sown in dishonor; it shall rise in glory. It is sown in weakness; it shall rise in power. It is sown a natural body; it shall rise a spiritual body. 死人復活也是這樣:所種的是必朽壞的，復活的是不朽壞的;所種的是羞辱的，復活的是榮耀的;所種的是軟弱的，復活的是強壯的;所種的是血氣的身體，復活的是靈性的身體。

Article 12: *Vitam aeternam. Amen.*

第十二條:我信永生。阿們。

Theological Meaning / 神學意義:

The Creed culminates with the Christian's ultimate hope: eternal life (*vita aeterna*). This is not merely endless duration of existence but a qualitative transformation—the fullness of communion with God, unending joy, and participation in divine glory. It is the consummation of salvation: what begins in baptism and forgiveness reaches its perfection in the everlasting life of the age to come. "Amen"—from the Hebrew meaning "so be it" or "truly"—is the believer's personal ratification of all that has been confessed, a seal of faith and trust.

信經以基督徒的終極盼望作結：永生（*vita aeterna*）。這不僅僅是存在的無限延續，而是一種質的變化——與上帝完全的團契、永無止盡的喜樂，以及分享神聖的榮耀。這是救恩的成全：始於洗禮和赦免的，在來世的永生中達到完美。「阿們」——源自希伯來文，意為「誠然如此」或「實實在在的」——是信徒對所有告白之信條的個人認定，是信心和信靠的印記。

Biblical Basis / 聖經根據：

John 3:16 / 約翰福音 **3:16**

Latin Vulgate / 拉丁武加大譯本：

> *Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam.*

Translation / 翻譯：

> For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life. 上帝愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的不致滅亡，反得永生。

Romans 6:23 / 羅馬書 **6:23**

Latin Vulgate / 拉丁武加大譯本：

> *Stipendia enim peccati mors: gratia autem Dei vita aeterna, in Christo Jesu Domino nostro.*

Translation / 翻譯：

> For the wages of sin is death; but the grace of God is eternal life in Christ Jesus our Lord. 因為罪的工價乃是死；惟有上帝的恩賜，在我們的主基督耶穌裡，乃是永生。

VI. Summary and Significance / 總結與意義

The Apostles' Creed, though not composed on the day of Pentecost by the twelve Apostles as medieval legend held, is nonetheless truly "apostolic" in substance. Its roots reach back to the earliest baptismal confessions of the second century, and its content faithfully summarizes the teaching of the apostles as recorded in the New Testament. Developing from the Old Roman Creed through centuries of liturgical use, catechetical instruction, and theological refinement, it reached its present form by the eighth century and was standardized under Charlemagne's imperial authority.

使徒信經雖然不是如中世紀傳說所述由十二使徒在五旬節當天撰寫，但在實質上確實是「使徒性的」。其根源可追溯至第二世紀最早的洗禮告白，其內容忠實地總結了新約聖經中所記載的使徒

教導。它從古羅馬信經經過數世紀的禮儀使用、教理教導和神學精煉而發展，在第八世紀達到其現行形式，並在查理曼的帝國權威下被標準化。

The Creed's Trinitarian structure—God the Father (Articles 1), God the Son (Articles 2-7), and God the Holy Spirit (Articles 8-12)—provides a comprehensive framework for Christian belief. It moves from creation through redemption to sanctification and glorification. It is at once a confession of faith, a summary of the Gospel narrative, a baptismal commitment, and a hymn of hope. For nearly seventeen centuries in its final form, and much longer in its earlier iterations, the Apostles' Creed has served as the common inheritance of Western Christendom—a bridge connecting believers across time, language, and tradition to the foundational truths of the Christian faith.

信經的三位一體結構——聖父上帝（第一條）、聖子上帝（第二至七條）和聖靈上帝（第八至十二條）——為基督教信仰提供了一個全面的框架。它從創造經過救贖到成聖和得榮。它同時是信仰的告白、福音敘事的摘要、洗禮的承諾，以及盼望的詩歌。在其最終形式下近十七個世紀，而在其早期形態下更為長久，使徒信經一直作為西方基督教世界的共同遺產——一座跨越時間、語言和傳統的橋梁，將信徒連接到基督教信仰的根本真理。

VII. Concordance of Articles with Key Biblical Texts (Summary Table) / 信條與關鍵經文對照摘要

For ease of reference, the twelve articles correspond to the following principal Scripture passages:

為便於參考，十二信條對應以下主要經文：

Article 1 (*Creator*) — Genesis 1:1; Psalm 89:8 / 第一條（創造主）——創世記1:1；詩篇89:8

Article 2 (*Only Son*) — John 3:16; John 20:28 / 第二條（獨生子）——約翰福音3:16；約翰福音20:28

Article 3 (*Virgin Birth*) — Luke 1:35; Matthew 1:20 / 第三條（童貞女所生）——路加福音1:35；馬太福音1:20

Article 4 (*Crucified, died, buried*) — 1 Corinthians 15:3-4 / 第四條（被釘、受死、埋葬）——哥林多前書15:3-4

Article 5 (*Descended, rose again*) — 1 Peter 3:18-19; Ephesians 4:9-10; Romans 8:11 / 第五條（降在陰間、復活）——彼得前書3:18-19；以弗所書4:9-10；羅馬書8:11

Article 6 (*Ascended, seated*) — Acts 1:9-11; Mark 16:19 / 第六條（升天、坐右邊）——使徒行傳1:9-11；馬可福音16:19

Article 7 (*Shall come to judge*) — Acts 10:42; 2 Timothy 4:1 / 第七條（再來審判）——使徒行傳10:42；提摩太後書4:1

Article 8 (*Holy Spirit*) — John 14:26; John 15:26 / 第八條（聖靈）——約翰福音14:26；約翰福音15:26

Article 9 (*Church, communion*) — Hebrews 12:23; Colossians 1:18 / 第九條（教會、相通）——希伯來書12:23；歌羅西書1:18

Article 10 (*Forgiveness*) — Acts 2:38 / 第十條（赦罪）——使徒行傳2:38

Article 11 (*Resurrection of the body*) — Romans 8:11; 1 Corinthians 15:42-44 / 第十一條（身體復活）——羅馬書8:11；哥林多前書15:42-44

Article 12 (*Life everlasting*) — John 3:16; Romans 6:23 / 第十二條（永生）——約翰福音3:16；羅馬書6:23

Soli Deo Gloria. 惟獨上帝得榮耀。